THE METHOD Of saying the ROSARY Of Our BLESSED LADY:

As it was ordered by Pope *PIUS* the Fifth, of the Holy Order of *Preachers*; And as it is said in Her *Majesties* Chappel at St. *JAMES's*.

The Seventeenth Edition.

To which is now added,

An Account of many Wonderfull Miracles, which have been wrought for the doing of Honour to the Rosary; *Faithfully taken out of approved Catholick Authors.*

London, Printed in the year 168[illegible]

THE METHOD OF Praying the ROSARY OR OF THE BLESSED LADY:

An ADVERTISEMENT Concerning the following Method of saying the ROSARY.

THE Devotion of the Rosary, so called, because it is, as it were, a Chaplet of Spiritual Roses, that is, of most sweet and devout Prayers, was first revealed by the B. Virgin to St. Dominick, (the Father and Founder of the Holy Order of Preachers) as a Devotion most effectuous for the obtaining all favours from God, and averting all evils from our selves. It consists of Fifteen Pater Noster's, and a Hundred and fifty Ave Mary's, and is divided into three Parts, whereof each contains in it Five Decads: that is Five Pater Noster's, and Fifty Ave Mary's.

To each of these Decads, in the following Method is assigned one of the principal Mysteries of the Life of our Saviour, or his Blessed

Mother, as matter of Meditation wherein the Mind is to exercise it self, whilst it prays, and therefore is premised before the beginning of each Decad.

The Mysteries also in number fifteen, are divided into three Parts, answerable to the three Parts of the Rosary; that is, into Five Joyfull Mysteries, for the first part of the Rosary, Five Sorrowfull for the Second, and five Glorious for the Third.

Then the use of the following Method or manner of saying the Rosary, consisteth in a devout Application or Actuation of the Mind to the Mysteries assigned, whilst the Tongue is saying, and raising correspondent Affection in the Will; such as the Devotion and necessity of each one shall suggest: For example, in the first part, of Joy and Thanksgiving for the coming of our Redeemer, and the great work of our Redemption. In the second, of Compassion for the suffering of our Lord, and Contrition for our

our sins which were the cause of them. *In the third*, of Exaltation of the Glory of our Saviour, and his Blessed Mother; and hope through the Merits of his Passion, and her Intercession, to be made partakers of Glory with them.

He that shall say the Rosary *with this attention of Mind, and affection of Will, shall undoubtedly give much Glory to God, and reap much benefit to his own Soul; which was the Intention of Pope* PIUS *the Fifth* [a most pious Son of St. Dominick] *in ordaining it, and is the endeavour at present of one of the meanest among the Sons of so glorious a Father, in publishing the Meditations and Prayers as they are set down in the following Method.*

The Joyfull Mysteries assigned for Mondays and Thursdays through the Year, and Sundays in Advent, and after Epiphany, till Lent.

The First Mystery.

The Meditation.

LET us contemplate on this Mystery how the Angel *Gabriel* saluted our Blessed Lady with the Title of *Full of grace*; and declared unto her the Incarnation of our Lord and Saviour *Jesus Christ*.

Then say, *Our Father*, &c. once. *Hail Mary*, Ten times.

OUR Father which art in Heaven, hallowed be thy Name; Thy Kingdom come; thy will be done on Earth, as it is in Heaven;

Give

Give us this day our daily Bread: And forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; But deliver us from evil. Amen.

HAil *Mary*, full of Grace, our Lord is with thee. Blessed art thou amongst Women; and blessed is the Fruit of thy Womb, *Jesus*. Holy *Mary*, Mother of God, pray for us Sinners, now, and in the hour of our Death. *Amen.*

The Prayer.

O Holy Mary, Queen of Virgins, by the most High Mystery of the Incarnation of thy beloved Son, our Lord Jesus Christ, by which our Salvation was so happily begun, obtain for us by thy Intercession, Light to know this so great Benefit, which he hath bestowed upon us, vouchsafing him to make himself our Brother, & thee his own most beloved Mother, our Mother also. Amen.

The

The Second Mystery.

The Meditation.

LET us Contemplate on this Mystery, how the Blessed Virgin *Mary*, understanding from the Angel, that her Cousin, *St. Elizabeth* had conceived, went with haste into the Mountains of *Judea* to visit her, and remained with her three Months.

The Prayer.

O Holy Virgin, most spotless Mirrour of Humility; by that exceeding Charity which moved thee to visit thy Holy Cousin, St. Elizabeth; obtain for us by thy intercession, that our hearts may be so visited by thy most Holy Son, that free from all sin, we may praise him, and give him thanks for ever. Amen.

The

The Third Mystery.

The Meditation.

LET us Contemplate on this Mystery, how the Blessed Virgin *Mary*, when the time of her Delivery was come, brought forth our Redeemer *Christ Jesus* at Midnight, and laid him in a Manger, because there was no room for him in the Inns in *Bethlehem*.

The Prayer.

O *Most pure Mother of God, by thy Virginal and most joyfull Delivery, by which thou gavest unto the World thy only Son our Saviour; we beseech thee obtain for us (by thy intercession) Grace to lead so pure and holy a Life in this world, that we may worthily sing without ceasing, both Day and Night, the Mercies of thy Son, and his benefits to us by thee.* Amen.

The

The Fourth Mystery.

The Meditation.

LET us Contemplate in this Mystery, how the most Blessed Virgin *Mary*, on the day of her Purification presented the Child *Jesus* in the Temple, where Holy *Simeon* giving thanks to God, with great Devotion received him into his arms.

The Prayer.

O *Holy Virgin, most admirable Mistress and Pattern of Obedience, who didst present in the Temple, the Lord of the Temple; obtain for us by thy Beloved Son, that with holy Simeon and devout mind, we may praise and glorify him for ever. Amen.*

The Fifth Mystery.

The Meditation.

LET us Contemplate in this Mystery, how the Blessed Virgin

Virgin Mary having lost without any fault of hers, her beloved Son in Jerusalem, she sought him for the space of three days, and at length found him the third day in the Temple, in the midst of the Doctors disputing with them, being of the age of twelve years.

The Prayer.

O Most blessed Virgin more than Martyr in thy sufferings, and yet the comfort of such as are afflicted, by that unspeakable joy wherewith thy Soul was ravished in finding thy beloved Son in the Temple, in the midst of the Doctors disputing with them; obtain of him for us, to seek him, and to find him in the Holy Catholick Church that we may never be separated from him. Amen.

Salve Regina.

HAil Holy Queen, Mother of Mercy, our Life, our Sweetness,

ness, and our Hope; to Thee do we cry, poor banished Sons of Eve: to Thee do we send up our sighs, mourning and weeping in this Valley of Tears; turn then most gracious Advocate, thy Eyes of Mercy towards Us, and after this our Exile ended, shew unto Us the blessed Fruit of thy Womb, *Jesus*. O most clement, most pious, and most sweet Virgin *Mary*.

Ver. Pray for Us Holy Mother of God.

Resp. That we may be made worthy of the Promises of Christ.

Let us pray.

HEar, O merciful God, the Prayer of thy Servants, that we who meet together in the Society of the most Holy Rosary of the B. Virgin, Mother of God, by her Intercession, may by Thee, be delivered from the dangers that continually hang over us. Amen.

The

The Dolorous, or Sorrowfull Mysteries for Tuesdays and Fridays through the Year, and the Sundays in Lent.

The First Mystery.

The Meditation.

LET us Contemplate in this Mystery, how our Lord *Jesus* what so afflicted for us in the Garden of *Gethsemani*, that his Body was bathed in a Bloody Sweat, which ran trickling down in great drops unto the ground. *Our Father, Hail* Mary, as before.

The Prayer.

MOst Holy Virgin, more than Martyr by that ardent Prayer, which thy beloved Son poured forth unto his Father in the Garden, vouchsafe to intercede for us, that our passions reduced to the obedience of Reason, we may always, and in all

all things conform, and subject our selves to the Will of God. Amen.

The Second Mystery.

The Meditation.

LET us Contemplate on this Mystery, how our Lord Jesus Christ was most cruelly scourged in Pylate's House, the number of the Stripes they gave him, being above five thousand. (As it was revealed by St. Briget.)

The Prayer.

O Mother of God, ever-flowing Fountain of Patience, by those stripes thy only and most beloved Son vouchsafed to suffer for us, obtain of him for us Grace, that we may know how to mortifie our rebellious senses, and cut off all occasions of sinning, with that Sword of Grief and compassion which pierced the most tender Soul. Amen.

The Third Mystery.

The Meditation.

LET us contemplate in this Mystery, how those cruel Ministers of Satan platted a Crown of sharp thorns, and most cruelly pressed it on the Most Sacred Head of our Lord *Jesus Christ*.

The Prayer.

O *Mother of our Eternal Prince and King of Glory, by those sharp Thorns, wherewith his most holy Head was pierced: we beseech thee, that by thy Intercession we may be deliver'd here from all motions of Pride, and in the day of Judgment from that confusion, which our sins deserve.* Amen.

The Fourth Mystery.

The Meditation.

LET Us contemplate in this Mystery, how our Lord *Jesus*

Christ; being sentenced to die, bore with great patience the Cross, which was laid upon him for his greater torment and ignominy.

The Prayer.

O Holy Virgin, example of patience, by the most painfull carrying of the Cross, in which thy Son our Lord Jesus Christ, bore the heavy weight of our sins, obtain for us of him by thy Intercession, courage and strength to follow his steps, and bear our Cross after him unto the end of our life. Amen.

The Fifth Mystery.

The Meditation.

LET us contemplate in this Mystery, how our Lord Jesus Christ, being come to Mount Calvary, was stripe of his Cloaths, and his Hands and Feet most cruelly nailed to the Cross in the presence of his most afflicted Mother.

The

The Prayer.

O Holy Mary, Mother of God, as the Body of thy beloved Son was for us extended on the Cross, so may our desires be dayly more and more stretched out in his Service, and our hearts wounded with compassion of his most bitter passion. And thou, O most Blessed Virgin, vouchsafe to negotiate for and with us, the work of our Salvation by thy Powerfull Intercession. Amen.

Glory be to the Father, &c.
Hail Holy Queen, &c. with the Verse and Prayer.

The Glorious Mysteries for Wednesdays, and Saturdays through the year, and Sundays after Easter until Advent.

The First Mystery.

The Meditation.

LET us Contemplate in this Mystery, how our Lord *Jesus Christ* triumphing gloriously over Death, rose again the third day Immortal and Impassible.

Our Father, Hail Mary, as before.

The Prayer.

O *Glorious Virgin Mary, by that unspeakable joy thou receiv'st in the Resurrection of thy only Son, we beseech thee obtain of him for us, that our hearts may never go astray after the false joys of this World, but may be ever and wholly imploy'd in the pursuit of the only true and solid joys of Heaven.* Amen.

The

The Second Mystery.

The Meditation.

LET us Contemplate on this Mystery, how our Lord *Jesus Christ* forty days after his Resurrection, ascended into Heaven, attended by Angels, in the sight of his most Holy Mother, his Holy Apostles and Disciples, to the great admiration of them all.

The Prayer.

O Mother of God, comfort of the afflicted; as thy beloved Son, when he ascended into Heaven, lifted up his Hands, and blessed his Apostles; so vouchsafe, most Holy Mother, to lift up thy pure hands to him for us, that we may enjoy the Benefit of his Blessing and shine here on Earth, and hereafter in Heaven. Amen.

The

The Third Mystery.

The Meditation.

LET us Contemplate on this Mystery, how our Lord *Jesus Christ* being seated on the right hand of God, sent (as he had promised,) the Holy Ghost upon his Apostles, who after he was ascended, returning to *Jerusalem*, continued in Prayer and Supplication with the Blessed Virgin *Mary*, expecting the performance of his Promise.

The Prayer.

O *Sacred Virgin, Tabernacle of the Holy Ghost we beseech thee, obtain by thy Intercession, that the most sweet Comforter, whom thy beloved Son sent down upon his Apostles, filling them thereby with spiritual joy, may teach us in this World the true way of Salvation, and make us walk in the paths of Virtue and good Works.*

The Fourth Mystery.

The Meditation.

LET us contemplate in this Mystery, how the Glorious Virgin twelve years after the Resurrection of her Son, passed out of this World unto him, and was by him assumed into Heaven, accompanied by the Holy Angels.

The Prayer.

O Most prudent Virgin, who entring into the Heavenly Palace didst fill the Holy Angels with joy, and Man with Hope; vouchsafe to intercede for us in the hour of our Death, that free from the Illusions and Temptations of the Devil, we may joyfully and securely pass out of this temporal state to enjoy the happiness of Eternal Life. Amen.

The Fifth Mystery.

The Meditation.

LET us contemplate in this mystery, how the Glorious Virgin

gin *Mary*, was with great Jubily and Exultation of the whole Court of Heaven, and particular Glory of all the Saints crowned by her Son with the brightest Diadem of Glory.

The Prayer.

O *Glorious Queen of all the Heavenly Citizens, we beseech thee accept this* Rotary, *which as a Crown of Roses we offer at thy feet, and grant most gracious Lady, that by thy Intercession our Souls may be enflamed with so ardent a desire of seeing thee so gloriously crowned, that it may never die in us until it shall be changed into the happy fruition of thy Blessed sight.* Amen.

Hail Holy Queen, &c.

With the Verse and Prayer, as before. And the *Litany* of the B. Virgin; as followeth.

The

The LITANIES of our Blessed Lady of Loretto.

So called

For that they are usually Sung in that Sacred Church of Loretto, upon all the Saturdays in the Year, and Feasts of the Blessed Virgin Mary.

Anthem.

WE fly to your Patronage (O Sacred Mother of God!) despise not our Prayers in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

LOrd have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Christ hear us.
Christ graciously hear us.
God the Father of Heaven have mercy on us.
God the Son, Redeemer of the World, have mercy on us.

God the Holy Ghost, perfecter of the Elect, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of Virgins, pray for us.
Mother of Christ, pray for us.
Mother of Divine Grace, pray for us.
Most pure Mother, pray for us.
Most chaste Mother, pray for us.
Inviolated Mother, pray for us.
Entire Mother, pray for us.
Amiable Mother, pray for us.
Admirable Mother, pray for us.
Mother of our Creator, pray for us.
Mother of our Saviour, pray for us.
Most prudent Virgin, pray for us.
Virgin to be Venerated, pray for us.
Virgin to be praised, pray for us.
Powerfull Virgin, pray for us.
Clement Virgin, pray for us.
Faithfull Virgin, pray for us.
Mirrour of Justice, pray for us.
Seat of Wisdom, pray for us.
Cause of our Joy, pray for us.
Spiritual Vessel, pray for us.
Honourable Vessel, pray for us.

Ran

Rare Vessel of Devotion, pray for us.
Mystical Rose, pray for us.
Tower of David, pray for us.
Tower of Ivory, pray for us.
Golden House, pray for us.
Ark of the Covenant, pray for us.
Gate of Heaven, pray for us.
Morning Star, pray for us.
Health of the Sick, pray for us.
Refuge of Sinners, pray for us.
Comfortress of the afflicted, pray for us.
Help of Christians, pray for us.
Queen of Angels, pray for us.
Queen of Patriarchs, pray for us.
Queen of Prophets, pray for us.
Queen of Apostles, pray for us.
Queen of Martyrs, pray for us.
Queen of Confessors, pray for us.
Queen of Virgins, pray for us.
Queen of all Saints, pray for us.

Lamb of God, which takest away the sins of the world, spare us O Lord.

Lamb of God which takest away the sins of the World, Graciously hear us, O Lord.

Lamb of God which takest away the sins of the World, have mercy on

Anthem.

WE fly to your Patronage, O Sacred Mother of God: despise not our Prayers in our necessities; but ever deliver us from all dangers, O ever gracious and Blessed Virgin.

Vers. Pray for us Holy Mother of God.

Resp. *That we may be made worthy of the promises of Christ.*

Let us pray.

WE beseech thee, O Lord, pour forth thy Grace into our Hearts, that we, who by the message of an Angel, have knowledge of the Incarnation of thy Son, by his Cross and Passion, may be brought to the Glory of the Resurrection. Through the same Christ our Lord. *Amen.*

Vers. The Divine help remain always with us. *Resp.* *Amen.*

Vers. And may the Souls of the faithfull rest in peace. *Resp.* *Amen.*

THE

THE *Advertisement* begins with the reason, why the foregoing most excellent piece of Devotion, is called the *Rosary*, viz. because 'tis (as it were) a Chaplet of Spiritual Roses. But *Martin De Rosario Navarrus* thinks it *Miscel.* very probable that it had this name given it, in regard of the sweet odours which devout Worshippers have often smelt at the using of it, as well as the sweet Spiritual Consolations wherewith their Souls are revived. *Harman* who was both *Chaplain* to the Queen of Heaven, and her *Husband*, (having had the high honour of being married to her by an Angel) had such a perfect smell of this odour, that every time he took her name into his

Citron. Bene. Virg. Anno 1235.

his Mouth he put his Nostrils to the ground, that they might receive the fresher scent of it. And an old good man of the order of S. *Dominick*, whensoever he said the *Rosary*, was refresht with this fragrant smell. Nay the Hand of S. *Cæsaria*, even after she was dead, smelt sweeter than any Rose, by often touching the *Rosary*.

Ibid. Anno 1595.

Ibid. 1307.

Were Catholicks only obliged to the pious *invention* of some devout person for the *Rosary*, the honour that is done it by these Miracles, must needs beget in them the highest esteem of it; nay considering the meer matter thereof, and the admirable contrivance, how can it be less valued than as a precious Jewel, by those whose Hearts are penetrated with the love of *Mary*, as all Christians are who are true Catholicks? But to raise their minds to the highest

pitch

pitch of Devotion in the use of it, they are to take notice that the *Rosary* (as is said in the Advertisement) was *revealed* to S. *Dominick*, not *invented* by him, and that by the blessed *Mary* her self; and who can so well direct her Worshippers as her self how to address themselves to her in the most acceptable manner? and who can tell so well as she which are the most efficacious means for the gaining her protection, and the vast benefits of her powerfull intercessions? S. *Dominick* was inspired with the *Rosary* about the year of our Lord 1200, and he publisht it to the world in the hearing of 12000 men, as also honoured it with wonderfull Miracles.

The Reader is desired to attend to this authentick Relation, which alone is sufficient to recommend the *Rosary*, as worthy the profoundest veneration. There was an Here-

Legenda S. Dominick, &c.

tick, who was possest with many Devils, that came to S. *Dominick*] and fell at his feet, beseeching him to have pity upon him; the Devils then causing him fearfully to roar and blaspheme. The Holy Man was glad of this opportunity for the confirming of his Doctrine, and instantly concluded his Sermon (for he was at this time preaching) and betook himself to conjuring the Devils in this manner: *viz. In the name both of the Virgin* Mary, *and of her Service, the* Rosary, *of which I am a Defender, I command you O ye hellish Spirits to make answer to these my questions.*

1. *How many are there of you in this poor Man, and for what reason do you thus torment him?* The *Devils* answered, *Woe unto us, we are not able to withstand this adjuration of thine. We are* 15000 *Devils in him, and have taken possession of him, both because of his irreverence towards the*

Virgin

Virgin Mother of God, although we have her as much as he does, and because of his unbelief; for all this while that thou hast been preaching the Rosary, *which hath been a month or more, this Heretick hath continued as great an Infidel as ever, therefore do we thus torment him, because he blasphem'd the* Rosary, *of which the Aye contains five words, and the whole* Psalter *fifteen* Paters, *which this Varlet has dared to deride.*

2. S. *Dominick* said, *By the* Rosary *tell me whether all that Doctrine I have preached concerning it be true or not:* Then all the Devils fell again to fearful blasphemings and howlings; crying out, *Why did we not choak this vile Fellow when we first laid hold on him? Now alas 'tis too late to doe it, for thou Saint holdest us fast in fury chains, and compels us to declare the truth; and therefore listen all to Men and Women, whatsoever this our implacable foe has preached,*

either

either concerning Mary, or her Rosary, is certainly true, and unless you give credit to it you shall all be damned.

3. S. *Dominick* said, *Tell me who is the Man you most abhor. Thou art the Man*, replyed the Devils, *for with thy preaching and praying, thou shewest to all men the way to Paradise, and deliverance out of our hands.* Then the Holy Man shewing his modesty, and acknowledging himself to be a great sinner, they cryed *cursed be thy civility which pass to all this torment.* Hereupon S. *Dominick* cast his Mantle about the neck of the man who was possessed with these Devils, which made him vomit filthy stuff, and said,

Thou shalt know of you who is the greatest Saint in Heaven, whom you most abhor, and whom men ought most to love and serve. At this question the Devils fell into such an horrible roaring, that all the

the people fell to the ground, and cryed, *O Dominick, Dominick have some pity, let what Hell makes us endure content thee, and don't inflict upon us new tortures; at least don't compel us we beseech thee, publickly to give an answer to this question.* S. Dominick replyed, *Nay but you shall give me a plain and publick answer.* But the Devils being somewhat stubborn, S. Dominick fell down on his knees, and thus besought the Virgin Mary. *O most excellent Virgin, by the power of this thy Psalter, I beseech thee to make these enemies of Mankind to return an answer to my question.* This Prayer was no sooner ended but flames of fire broke out of the mouth of this miserable wretch, and all the Devils cryed out, *By the passion of Christ, by the merits of the Virgin* Mary, *and suffrages of Holy Church, we beseech thee, O* Dominick, *don't detain us here any longer. The holy Angels can at any time reveal to thee what thou hast a mind*

to

[illegible] but as for us, we are [illegible] that we Christians [illegible] where we [illegible] the Saints [illegible] to their Prayers, and [illegible] Mediators of mediation, for the [illegible] of their own people, who [illegible] in this [illegible] [illegible] [illegible]

and we confess, that whosoever perseveres in her worship and service can never be damned with us, we never can prevail against any one of her servants; she saves many at the very moment of death, and so robs us of our right; and but that she disappoints us in all our projects, we might have long since seduced all her Church from the faith. To say all in one word, no man who useth her Rosary *can be damned.*

St. *Dominick* having now his expectation answered, commands the people to say the *Rosary*, and at that instant, at every *Ave Maria* a troop of Devils in the figure of burning coals broke out of the body of this Heretick. And being all out, the *Virgin* gave the people her blessing and departed. And from this time all good Catholick people did apply themselves to the use of the *Rosary*, and to the worship of the Queen of Heaven, and Mother of God.

We will add a few most Remarkable Relations more for the honour of the Rosary.

A *Lawns* a Knight of *Britany*, who used to recite the *Rosary* every day, and fought under Sawen *Montefort* against the *Albigenses*; one time when they with a great multitude had surrounded him, who had but a small number with him, he saw the Blessed Virgin cast 150 stones (answering the number of *Aves* in the *Rosary*) at his enemies, and so he got the victory. Another time as the same Knight was sailing to *Jerusalem*, and his Ship was broken by a Tempest, in that danger there appeared in the Sea 150 little Mountains, by which he got safe to the Continent: After his death, his hands and mouth (the instruments of reciting the *Rosary*) shone as

clear as chrystal. *Spinel. in Mar. decip. chron. Dei p. 600.*

A Gentlewoman taught her little children before they went to School to say the *Rosary* before an Image of the Blessed Virgin; one of them as he went to School fell from a Bridge into a River; which misfortune when she heard of, she flies to the Blessed Virgin and prays thus all in tears. *O true Mother of God, the ordinary, hope of the afflicted, If it seem good to your piety deliver this my Child from drowning, but however your well be done.* After she had said one *Ave*, her Child began to lift up his head out of the River, and swimming above water was taken up alive. The Child then told his Mother, that the Blessed Virgin, before whose Image she taught him to say the *Rosary*, as soon as he fell into the River, took him into her bosome and defended him from the waters ready to swallow him. *Alexis de Salo ars piè amandi. p. 495.*

 This

This last Author tells another remarkable story of one *Alexandra* that had been entered by S. *Dominick* into the fraternity of the *Rosary*, who afterward was killed and her head cut off and cast into a pit; But because she desired to be Confessed before she was killed and could not obtain that favour, S. *Dominick* was admonish'd by a vision to repair to the pit where her body lay; as soon as he had called out *Alexandra* at the pits side, her head presently came up upon the brink of the pit and begged of S. *Dominick* to hear her Confession, which he did; and 15 days after she appeared to S. *Dominick* in a splendid habit all bedeck'd with Stars, and told him, That she was sent from the Souls in Purgatory upon an Embassy to him, who all intreated him humbly that he would enroll them into the fraternity of the *Rosary*, that they together with the living might be partakers of the merits of that Congregation. *Id. Ibid. p.* 514, &c.

A fur-

A further Recommendation of the Rosary.

IN order to the more effectual recommending of this Blessed Form of Devotion, to the daily use of the Catholicks, we might shew from the Books of most worthy Sons of our Church, how it hath sheltered holy Monks from storms.

* That when holy men have been saying the *Rosary*, they have seen Angels gathering Lilies at every *Pater*, and a Rose at every *Ave*, and making Nosegays and Garlands with them for those that are diligent in the use of the *Rosary*.

† That the Queen of Mercy appeared to S. *Dominick* when he was praying against the *Albigenses*, and required him

* *Chronic. S. Franc. l. 1. c. 36.*

† *Author. Method. Admirab. p. 210.*

to preach up the *Rosary*, assuring him that it should find great acceptance both with *her self* and Son. And that it shall be a singular weapon to destroy both Heresies, and Vices, and to exercise all kinds of Vertue. * That while constant repeating the *Salutation* of the *Rosary*, *Eusebius* the *Cistercian* had it written on his Tongue very legibly. † That S. *Jossian* and S. *Ybert*, and many Monks of all Orders, had *Roses* and *Lilies* growing upon *themselves*, or their *Graves*, with *Ave Maria's* in Golden Letters ‖. Hereto might be added innumerable other admirable Stories of Miracles wrought for the raising in our minds the highest esteem for the *Rosary*: And of Visits the *Virgin Mother of God* hath

* *Bovius Tom. 13. An. 1213.*

† *Menal. Cister. 27. Mar.*

‖ *Mayer. Annal. Bland. l. 5. An. 1138. Cantipratan. de Ap. l. 2. c. 29. Sect. 15.*

hath made from Heaven to Saints and devout Persons who had a great value for it: And of marvelous, both bodily and ghostly blessings that the *Queen of Heaven* hath bestowed with her own hand upon the using of it: And that the *Rosary* hath done most wonderfull things when onely hung about the Neck, or on a Banner, &c. But as enough hath been said to convince all good Catholick people how great a sin it is to neglect the *Rosary*, so the narrow room we are here confined to will not admit of our adding more.

Prayers for the King, Queen, and Queen Dowager.

PSALM XX.

OUR Lord hear thee in the day of tribulation: the Name of the God of *Jacob* protect thee.

Send he aid to thee from the holy place: and from *Sion* defend he thee.

Be he mindful of all thy Sacrifice: and be thy Holocauſt made fat.

Give he unto thee according to thy heart: and confirm he all thy Counſel.

We ſhall rejoyce in thy Salvation: and in the Name of our God we ſhall be magnified.

Our Lord accompliſh all thy Petitions: now have I known that our Lord hath ſaved his Chriſt.

He ſhall hear him from his holy Heaven: the Salvation of his right hand is in powers.

These in Chariots, and these in Horses: but we will invocate in the Name of the Lord our God.

They are bound and have fallen: but we have risen and are set upright.

Lord, save the King, and hear us in the day that we shall invocate thee.

Glory be to the Father, &c.

As it was in the beginning, &c.

Vers. Lord, save JAMES our King.

R. And hear us in the day that we shall invocate thee.

Let us pray.

WE beseech thee *Almighty God*, that thy Servant JAMES *our King, who through thy mercy, has undertaken the Government of the Kingdom; may likewise receive the increase of all Vertues, wherewith being adorned, he may both avoid the Enormity of Sin, vanquish his Enemies, and by thy Grace attain thee, who art the*

the Way, Truth and Life. Through Christ *our Lord.* Amen.

To be added to the laſt *Collect* at the end of *Maſs.*

AND *defend thy Servants,* Innocent *the Chief Biſhop,* James *our King,* Mary *our Queen, and* Queen Katherine, *together with our ſelves, and all Chriſtian People, from all adverſity, always, and in all places: Grant Peace and Welfare in our times, and preſerve thy Church from all wickedneſs. Through our Lord* Jeſus Chriſt *thy Son, who lives and reigns God with thee, in the Unity of the H. Ghoſt for evermore.* Amen.

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B30
22